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LONG ISLAND HOSPITAL REJECTS \$350,000 OFFER FOR KOSHER KITCHEN

NEW YORK (NJP)—The Long Island Jewish Hospital, center of a long-raging controversy over its refusal to establish an all-kosher kitchen in its new quarters, this week rejected an offer of a \$350,000 donation of it would set up such a kitchen.

Saul Epstein, president of the new hospital, told The Post the offer, one for \$250,000 by an unidentified woman, the other for \$100,000 by A. B. Joffe, who had previously been acting as mediator between the hospital and the kashruth forces, could not possibly be accepted.

He said the issue must be decided on principle, not on settlement for a sum of money.

Meanwhile, discussions continue between officials of the hospital, the N. Y. Federation of Jewish Philanthropies, of which the hospital is a subsidiary, and representatives of the Committee for Kashruth at the Hospital.

Rabbi I. Usher Kirshblum, chairman of the Committee, which continues adamant in its all-kosher stand, said the Committee would agree to a "compromise," whereby the hospital would adopt strict kashruth for a two-year trial period. If the "trial" was unsuccessful, changes would be agreed to.

Conservative Congregation Involved MIXED SEATING DISPUTE ERUPTS IN CINCINNATI

CINCINNATI (NJP)—A mixed-seating dispute over whether men and women shall sit together at services, has finally erupted in the Louis Feinberg synagogue here.

Th tiff is all the more odd, since the congregation and its rabbi are Conservative.

An open letter in Every Friday, local Anglo-Jewish paper, brought the dispute, which has been confined heretofore to congregational circles, into the open.

Asserting that the congregation has made "progress in a modern spirit," the letter, signed by the Committee for Traditional Judaism, called "regrettable" a special meeting convened to "sanction the establishment of what is known as mixed pews."

The letter urged members "to vote against the proposed

changes."

Rabbi Fishel Goldfeder is spiritual leader of the congregation, which was named after the late Rabbi Louis Feinberg.

Hebrew Teacher of Year Honored in Chicago

CHICAGO—What is believed to be the first award of its kind in the U. S. will be presented April 27, when Mrs. Leah Kritchevsky will receive a \$250 prize as the "outstanding Chicago Hebrew teacher for the year 1951-52."

The occasion, the 6th Annual Hebrew Teachers Dinner, will also mark Mrs. Kritchevsky's 25th year in Jewish education.

The award was established recently by the Chicago Board of Jewish Education, Hebrew Teachers Organization and Hebrew Principals Association.

Fire Guts Synagogue, Destroys Torah Scrolls

ST. PAUL (NJP)—A pre-Passover early morning blaze, which destroyed a number of Torah Scrolls, caused an estimated \$100,000 damage to the Conservative Temple of Aaron Synagogue here. The special-alarm fire, which apparently started in the basement, burned a hole about 50 feet in diameter in front of the altar on the temple's main floor.

The basement of the synagogue, which was a total loss, housed a kitchen, meeting rooms and was used for storage of books and school supplies. All furnishings, supplies and religious articles stored there were destroyed.

Fourteen pieces of equipment and four fire chiefs were called to the scene to battle the fire. One fireman was overcome by smoke and removed to a hospital.

The fire was discovered by passerby at 12:45 a. m., when smoke was seen escaping from under the doors of the synagogue. The building is covered by insurance.

The congregation's Passover services were conducted at the Jewish Community Center, located at the rear of the gutted synagogue structure. Rabbi Herman M. Cohen is spiritual leader and Rabi Bernard S. Raskas, assistant rabbi, of the temple.

Bandits Slug Sexton in Synagogue, Take \$100

MINNEAPOLIS, Minn. (NJP)—While making preparations for morning prayer services at Mikro Kodesh synagogue here, Abraham Tabachnick, sexton, was robbed of \$100 by two bandits. Tabachnick was slugged before the money, which belonged to the synagogue, was removed from his wallet.

Police have found no clues to the two bandits whom the elderly Tabachnick described as about 25 years of age. Tabachnick was alone in the synagogue.

Mikro Kodesh synagogue is the largest orthodox congregation in the upper midwest.

Asks Congregation To Protest

Rabbi Renews Fight On Sabbath Concerts

MINNEAPOLIS (NJP)—A Twin Cities Reform rabbi this year again has asked his congregation to take action to have public musical performances changed from dates conflicting with Jewish observances which would preclude the attendance of some sections of the Jewish community.

Andrei Gromyko Cordially Invited

RAMAT GAN, Israel—A street named for James G. McDonald, first U. S. Ambassador to Israel, was dedicated here last week, according to the Zionist Information Service.

During the debate in the Municipal Council to name the street, the Mapam representative moved to name another street for Andrei Gromyko, Soviet U. N. representative when the Partition Resolution was adopted.

A. Krinitzi, mayor of Ramat Gan, declared he would be ready to name a street for Gromyko if the Soviet diplomat would also be ready to participate in the ceremony at Ramat Gan as Mr. McDonald.

Rabbi W. Gunther Plaut, of Mount Zion Temple, has asked his congregation to make a "dignified assertion (of) our status as Jews," and request that a ballet performance and Gershwin concert, scheduled by the University of Minnesota Artists Course for the first night of Passover, 1953, and a Friday night respectively, be rescheduled.

'SPEAK OUT FRANKLY'

"The university is an institution pledged to serve the people at large," he said. "You and I are part of the people. Let us speak out frankly and with dignity in behalf of those things which we hold sacred . . ."

Rabbi Plaut's previous efforts, with those of Rabbi Albert Minoda, to have the Minneapolis Symphony Orchestra schedule some of its concerts, all listed for Friday nights, on Thursday nights, had met with failure.

PROVED UNPOPULAR

Several Thursday concerts were held during the 1949-50 season, but in 1951 the plan was dropped by the orchestra. Officials claimed that "the Thursday night date proved unpopular and we could no longer withstand objections to it."

In 1950, also, Rabbi Plaut said a Christian minister told him "the religious-minded Christian public did not insist more strongly that the feeling of the Jewish community . . . be taken into greater account because it is fairly well known in the community that Jews are not very Temple-minded, and that in this respect, we are talking about an abstract principle more than a real religious necessity. (NJP, Jan. 13, Sept. 1, 1950)

Oil Drilling In Israel May Begin This Year

JERUSALEM—Oil drilling in Israel will start sometime this year, it was disclosed in a newspaper dispatch from Paris.

Frank Kattel, president of the New Continental Oil Company, told a Reuters correspondent that there may be "more oil in Israel than in Iraq."

Kattel spent three days in Israel negotiating for oil concessions. He conferred with Levi Eshkol, Minister of Agriculture and Development.

Kattel revealed that his first borings will be in the vicinity of Haifa.

Menuhins, Zondek Are Guests Of Mrs. Weizmann for Seder

JERUSALEM (NJP)—Probably the most prized seder invitations in the world went this year to Mr. and Mrs. Yehuda Menuhin, the famous violinist and his wife, and Prof. B. Zondek, the famous cancer specialist, who is on the faculty of the Hebrew University.

They were guests of Mrs. Vera Weizmann, wife of President Chaim Weizmann, who is dangerously ill.

Another special seder was that held by Chief Rabbi Herzog, who counted among the fifty guests gathered around his table, first Ambassador to Israel and Mrs. James G. MacDonald, and many foreign visitors.

Mt. Zion was the center of the traditional Passover pilgrimage, with thousands of visitors pausing before King David's Tomb.

Guest Invited For Sabbath Disappears With Rabbi's Cash

LYNN, Mass. (NJP)—The efforts of a local rabbi recently to perform one of the oldest mitzvot (good deeds) in Jewish tradition backfired recently.

Rabbi Samuel J. Fox, of Congregation Anshai S'fard, invited an "orach" (guest) for the Sabbath. Saturday morning, the guest accompanied Rabbi and Mrs. Fox to services. During services he complained of illness and told his hosts he would like to go back to their home and lie down.

When the rabbi and his wife returned home, they found that their guest was nowhere about.

After the Sabbath they discovered that \$150 which they had in the house had disappeared too.

Launch Indianapolis Federation Drive

INDIANAPOLIS, Ind. (NJP) Although wounds sustained in the recent fight between the Israel bond organization and the Indianapolis Welfare Federation are far from having healed, this community got down to the business of its annual welfare fund drive last Monday night with setting of a goal of \$675,000. Last year's drive brought in almost \$600,000.

Eddie Dayan was named chairman of the 1952 drive.

New Jewish Wedding Music Introduced at Peters-Merrill Rites

NEW YORK (NJP)—The new Jewish wedding music designed to replace Wagner's "Wedding March from Lohengrin," was used for the first time in Park Avenue Synagogue here at the wedding of Roberta Peters and Robert Merrill, Metropolitan Opera stars.

The new music, which was composed by the internationally renowned Jewish composer, Mario Castelnuovo-Tedesco, consists of a processional for the bridegroom, and a processional for the bride. They

are set to the text of "Mi Adir," and "Boruch Habo B'Shem Adonoy," respectively.

The music is completed with four beautiful songs set to the appropriate texts which may be sung during the ceremony. They are "V'Eratich," "Simeni Chachosom Al Libecho," "My Betrothed" and "Seal My Heart."

Castelnuovo-Tedesco was commissioned to write the music by The Cantors Assembly, and Mills Music

Company has published the set of songs.

Local music stores have been supplied with the music, which will soon be on sale throughout the United States.

A campaign has been initiated to discourage the use of Wagner's "Wedding March from Lohengrin" as well as the solos of "Oh! Promise Me," "At Dawning," "Because," "I Love You Truly," etc., etc.

'STILL A MYSTERY TO OUR NEIGHBORS ...'

Cecil Roth, British-Jewish Historian, Sees Good Future For U. S. Jewry; No 'Ingathering'

By FRANK N. FREE

National Jewish Post Correspondent

LOUISVILLE, Ky. (NJP)—There is not much difference between the policies of Zionists and non-Zionists today, a noted Jewish historian asserted recently.

In an exclusive interview with The Post, Cecil Roth, British-Jewish scholar, lecturer and author, declared further that Israel Prime Minister Ben Gurion's requirements for halutzit and those of the American Jewish Committee are nearly identical.

The professor of history at Oxford University stated that "American Jewry must be kept healthy because it is a Jewry and because Israel depends on it."

SUGGESTS EXCHANGE

As a measure towards keeping American Jewry robust, he recommended an exchange of personalities between it and Israel.

"It would be ideal for the less enthusiastic elements (like Lessing Rosenwald) to be sent to Israel and for American Jewry to obtain the more desirable elements from the new state, such as Ben Gurion."

The author of more than 30 volumes was here to lecture under the sponsorship of the B'nai B'rith lodge.

SEES NO 'INGATHERING'

Roth did not see the immediate possibility of a "total ingathering of the exiles" into Israel.

If world Jewry is to be trans-



DR. CECIL ROTH
Good Sense Percolates ...

ferred back to Palestine, he explained, it would take 500 years, "even from the Messianic viewpoint."

First having visited the U. S. in 1925, Roth saw great strides in the strength of American Jewry over the span of a quarter of a century.

STAY WITH JUDAISM

"Improvements are most striking," he began. "Twenty-five years ago there was an almost wholesale disintegration among young Jews who were shooting away from Judaism as fast as their legs would carry them. Yet the foreign-born element was strong."

He continued, "In 1925, one was greeted by organizations almost wholly foreign-born. Today the organizations are native-born. Their members have no desire to evade Judaism or Jewish obligations."

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"There is far greater strength now. Ties are being created with Israel, Judaism and the synagogue—the latter being a far greater force than it was, stressing conscious identification, not merely by force of habit."

"American Jewry is trying deliberately to develop a Jewish conscience, partly through Jewish charity and the support of Israel, all of which have their positive aspects."

"In short, I am optimistic about American Jewry."

The question of the battle against anti-Semitism was raised.

PROPAGANDA VAIN

Roth, who refers to them in his broad British accent as "anti-Seemites," said that information and Jewish education, not propaganda, between the Jewish people and the outside world was the only real force against anti-Semitism.

"Interfaith work is also useful," he added, "if it is not apologetic. We're still a mystery to our neighbors, absurdly enough, but that's everyone's fault."

"The main criticism of interfaith activity is that you reach only those sympathetic to it. But good sense and fairness percolate down to the masses."

LESS INTERMARRIAGES

As for intermarriage, Roth believes it is on the decline.

"I have noticed a tremendous decline in intermarriages in the South and West because American Jewry is accepting its faith with pride."

"The most pessimistic forecast is that hundreds of thousands of Jews will remain as Jews at least by blood for a hundred years," he stated.

"They will preserve the Jewish

Influential Brooklyn Region, Redelheim's Own, Endorses Him

NEW YORK (NJP)—Following a stormy two-hour session, Abraham A. Redelheim, Browdy-supported candidate for the presidency of the Zionist Organization of America (ZOA), was endorsed by his own regional executive in Brooklyn last week by a vote of 49-23. The 23 votes were for Rabbi Irving Miller, candidate of the Emanuel Neumann-Jacques Torczyner forces.

SILVER BALLOT STRICKEN FROM RECORDS

There were nine abstentions and one vote for "Abba Silver." The Silver ballot was stricken from the record by the chairman, Joseph Dreyer, after protests that it was "undignified." All ballots were write-ins.

Redelheim's victory had been predicted before the meeting by his own supporters and by a Miller spokesman.

Efforts by local Miller supporters to have the regional executive go on record against endorsement of presidential candidates met with no success.

The greater part of the meeting was spent debating the validity of the resolution against endorsements. Chairman Dreyer was sustained by a 46-25 vote.

Benjamin Browdy, president of the ZOA and a Brooklyn resident, attended the meeting, but took no part in the deliberations.

MILLER FORCES ORGANIZE

Meanwhile, supporters of Rabbi Miller announced formation of a "National Committee for Zionist Actions Within the ZOA."

The Committee, which includes more than 85 local and national ZOA leaders, will work for Miller's election and for a "revitalization of the ZOA," Abraham Goodman, chairman, said.

Among the members of the Committee are Isaac Abraham, Shreveport, La.; Sam Baskind, Pittsburgh; Dr. Moses Barron, Minneapolis; Harry Cohen, Bronx; Louis Dince, N. Y.; Dr. Joseph Dunner, N. Y.; Shoolam Ettinger, Indianapolis.

And Dr. Leon Feuer, Toledo; Melvin Gerstman, Buffalo; Herman Weisman, Scarsdale, N. Y.; Rabbi I. Usher Kirshblum, Flushing, N. Y.; Harry Torczyner, N. Y.; I. S. Turover, Bethesda, Md., and Jack Verdi, San Francisco.

The Committee will hold its first plenary session here April 20, to map a platform for presentation at the next ZOA convention in mid-June.

social customs.

"But the block of American Jewry cannot disappear," he insisted.

HITS OVERORGANIZATION

Over-organization in America drew his fire.

"Communities have geared themselves today to the number of organizations called for in 1930," he charged. "Now, those organizations have honorary officers and officials paid to do something."

RELIEF FRONT CHANGED

"There is definite over-organization in the entire Jewish world," he went on. "But Jewry will gradually cut its aid. Normally some organizations die away. Now, the Jewish relief front has changed radically. Some workers should be pensioned off."

"Indeed fund raising has become very highly organized."

"This may be our latest contribution to civilization," said the man one of whose best known books is "Jewish Contributions to Civilization."

SUPPORTS MacIVER

Supporting the MacIver Report, he said, "There should be greater coordination among Jewish agencies. MacIver minimized the personal influences of wealth that certain Jews have on specific organizations. Of course, these

personal influences are useful but might be better channelized."

"National organizations should by conference, root out dead organizations and save money."

"But I must say," he concluded, "I do like the way various organizations support cultural activities like the American Academy of Jewish Research."

SUPPORT LITERATURE

Roth saw another way to improve the Jewish community.

"If Jews supported literature, i.e., by buying Jewish books, it would help tremendously toward raising the cultural level. Good book sales would change the whole intellectual scene and bring better writers to the fore. But the veneration of the foreign born Jew for letters doesn't exist today except in Israel," he admitted.

"Jews are the most avid book buyers in this country—except of Jewish books," he charged.

BOOK WRITING COSTLY

Though he's "fed up with writing books, which has become a reflex action by now," he's working on a Jewish biography of Disraeli.

"It is due in the summer, as well as a book of Jews in the Renaissance period," he said.

"A sale of 3,000-5,000 books is average, and this doesn't help pay the rent. I'm doing a dry-as-dust book on the Jews of medieval Oxford and I'm not making a farthing on it. Matter of fact," he added soberly, "it's costing me money."

David Levy of Florida was the first Jewish member of the U. S. Senate.

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Jews, Protestants, Catholics Hit Bible Distribution In Schools

By FRANK N. FREE

National Jewish Post Correspondent

LOUISVILLE, Ky. (NJP)—Catholic, Protestant and Jewish leaders have joined in protest against the action of the superintendent of schools in permitting distribution of Gideon Bibles in the public schools here, after an alleged promise to withhold permission until the protests against the plan were heard by the school board.

Approximately 22,000 bibles were made available to children in grades five through twelve. The distribution began March 28 and was completed before the spring recess.

The superintendent's action came to the knowledge of the protesting groups only after three-quarters of the bibles had been distributed.

CONFERENCE PROTESTS

A statement was released to The Post following the action, by Sam J. Beierfeld, chairman

of the Louisville Conference of Jewish Organizations, and Rabbi Martin M. Perley, chairman of the Conference's Committee on Religion in the Public Schools.

The statement reiterated the Conference's opposition to the distribution of the bibles on the grounds that it violates the principle of separation of church and state and that it "creates a divisive influence among children in the public schools."



RAUCH

ORIGINALLY POSTPONED

The original distribution, planned for Dec. 17, 1951 (NJP, Dec. 28, 1951), had been postponed "with the assurance that it would not take place before our (Executive) Committee could meet with the Board of Education, to present its objections," the statement continued.

"However, before such a meeting was arranged the distribution of the bibles was undertaken.

"The Committee immediately wrote to the superintendent of schools and the five members of the Board of Education, expressing its shock and consternation that this action had been taken before the promised meeting had been held, and requesting a hearing at the earliest possible opportunity.

MEETING ARRANGED

"A meeting was arranged for Monday evening, April 7."

The Post learned that the meeting scheduled with school superintendent Omer Carmichael and the Board of Education was postponed "two or three weeks because a quorum of Board members could not attend." It was also learned that a lengthy session had been held the same day, on another matter.

Another meeting of the Board to hear the protests against the

distribution, has been scheduled for April 21, the next regular meeting date of the Board.

GET COMPLAINTS

The Conference statement continued. "Meanwhile, numerous complaints from indignant parents were received by the Conference as well as by all the local rabbis.

"Several leading Protestant clergymen indicated to us their agreement with our viewpoint and their desire to join us in making representations to the Board of Education.

"Unfortunately the Board has refused to halt the present distribution.

ALL WILL APPEAR

"The Conference Committee, together with a group of Protestant clerics and Catholic representatives will appear before the Board on April 21 to protest the distribution and prevent a recurrence of this unfortunate situation."

One of the leaders in the opposition is Rabbi Joseph Rauch, currently marking his 40th year with Temple Adath Israel.

"This is distinctly introducing religion into the public schools," Rabbi Rauch asserted. "I simply do not believe that any kind of sectarian literature should be distributed in the schools. The principle of the separation of church and state is the crux of the whole matter.

"I would take exactly the same position if it were the Old Testament," he added.

FAVORS ONE GROUP

Monsignor Felix N. Pitt, secretary of the Catholic School Board, stated, "Our position would be that giving out the Protestant New Testament is favoring one group. However, I personally would agree with Dr.

Rauch that it's better not to give any."

Father Pitt also objected to the method of distribution—"with assemblies and speeches on the bible.

"There is psychological pressure to such a method," he said.

"Of course," he added, "we are very much in favor of the reading of the bible, both 'Old' and 'New Testaments'. But if we have the principle of the separation of church and state, we should stick to it in all respects."

ASSEMBLIES HELD

The Gideon bibles were distributed at school assemblies addressed by representatives of the Society. Following the talks, bibles were placed on tables at the exits. Children wanting copies picked them up; others ignored the books.

Representatives of the Board of Education and the Gideon Society insisted that the distribution wasn't a question of principle at all.

They maintained it was merely a matter of making copies of the "New Testament" available free to the school children.

OBJECTIONS BASELESS

William S. Wacker, state president of the Society, saw no basis for the objections.

"We feel we're absolutely in the right," he said. "We have something we feel the whole world is looking for. There's nothing new about this.

"During the last war the Government gave us the privilege of giving New Testaments to all the boys in the Army. We certainly don't intend to stop the distribution just because two or

three men object to it."

'DISTRESSED'

School superintendent Carmichael said the thing that "distressed" him "most" was that Rabbis Rauch, Perley and Herbert Waller had the impression from his statements last December that they would have an opportunity to discuss the matter with the Board of Education before a decision was reached, "and now must feel a promise has not been kept."

At that time, Carmichael had informed the Board that he had decided to delay the distribution "out of consideration for the feelings of some of our school family and a large number of citizens." He said the matter (Continued on next page)

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Hebrew Teacher Shows Board Members How To Keep School Solvent

By ALBERT W. BLOOM

National Jewish Post Correspondent

PITTSBURGH (NJP)—The story of a soft-spoken professor who turned momentarily from scholarly pursuits during depression days to make his institution "the partner of 100 American corporations," thus enabling it to carry on its task of Jewish education, was brought to light here.

This tale of financial wizardry, which has lain in secret for these 20 years, is still unfinished. For Professor Israel Abrams, directing head of the Hebrew Institute of Pittsburgh, continues to demonstrate his twin talents to this very day.

With almost elfin amusement, Professor Abrams lifted the curtain on his unique story at the big 35th anniversary celebration of the Hebrew Institute, where he was presented with a citation for achievement by the American Association for Jewish Education (for his success in pedagogy, not in finance).

When the depression hit "the Institute had an endowment but not enough income money to operate," he related. Tuition collections dwindled to a trickle.

"So without consulting my board of directors, I made a study of business conditions. My office became an office of reports on railroads, electric production, oil production and consumption and a variety of other industry," he said.

"I stayed up until 11 o'clock to study them. My

wife used to ask me, 'What are you doing.' He wasn't ready to tell, yet.

Soon Professor Abrams was ready to demonstrate his faith and the faith of the Institute's governing body in the American way of life.

"We are going to make the Institute a partner in 100 of the top American corporations," he said. Getting tentative approval from the president of the board, Professor Abrams, still studying reports long after the "last student youngster learning 'aleph, beth'" had gone home, began.

While stocks tumbled and millions despaired, Professor Abrams was confident in America's recuperative power. He began investing small amounts of the Institute's funds.

"Some securities we bought for as little as 25, 30, or 50 cents on the dollar," he revealed. "And it turned out quite profitable.

"That's the way we kept the Institute alive. Many other institutions had to close their doors, but ours was kept going at capacity."

Professor Abrams continued his double duty because he saw the Jewish population shift from the Hill District to residential Squirrel Hill and thought "we could use a new building." His extra-curricular work continues even now, formalized in that he acts as adviser to an Institute finance committee.

Quiet-mannered Professor Abrams revealed his

flair for statistics in another direction, too. He is probably the only individual in the Hebrew educational field who has had a long-standing and simple-but-ingenious method of checking the city's Jewish child population.

Long ago, he convinced a rather reluctant board of education to give him the list of absentees from all city schools on Yom Kippur.

By careful analysis, the percentage of probable error is reduced to a statistician's envy.

Professor Abrams also used to conduct personal population polls by placing himself at a central corner in the then-Jewish district and counting the population shifts. His estimates were so accurate that he warned another institution against building 25 years ago. Now that structure is headed for liquidation, the Jewish community having gone.

At least two chuckle-inspiring effects grew out of Professor Abrams' recollections-of-the-past-and-plans-for-the-future discussion.

Former students, now parents themselves, looked back a little sheepishly at their quizzical wonder about the worldly business activity of their principal.

Some of the men most gleefully astonished at the story are some of the most successful financiers who headed or were on the Institute board. They have to bow twice to the scholarly Professor.

Milton Firestone, 66, Succumbs an official and past president of ST. PAUL, Minn. (NJP)—Milton Firestone, 66, attorney and a leader in Jewish community organizations and civic affairs, died here last Friday. He was

the Midwest section of the Council of Jewish Federations and Welfare Funds, the United Jewish Fund of St. Paul, and other organizations.

Distribution of Bibles In Schools Protested

(Continued from preceding page) would be discussed after the Christmas recess. (NJP, Dec. 28, 1952)

MISUNDERSTANDING

"My recollection," Carmichael said last week, "is that I did not intend to give the impression. We just failed to have a clear understanding."

Both Carmichael and Yancey Altscheller, president of the Board of Education, said the Board had agreed unanimously to the distribution.

"We wanted to make sure,"

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Altsheller said, "that the distribution would be made in such a way that no children would be embarrassed by refusing.

"But if they are not embarrassed, I certainly don't see that any principle is violated.

"If the Jewish people wanted to distribute Old Testaments, I think we'd be delighted."

'WITH TREPIDATION'

Rabbi Perley disagreed with him that no children were embarrassed. He said he knew personally of one child who had declined to take a copy "with great trepidation."

He said he felt that setting up distribution tables at the exits to school auditoriums made conspicuous a child who declined.

"Anything that separates children into sectarian groups in the public schools is bad.

NOT 'PROPER PLACES'

"We have nothing against the Gideon Society," he added. "We just don't think the schools are the proper places for distribution."

Similar distributions have been attempted in other cities, notably Detroit—where it was refused in 1949. A recent attempt in Oakland, Cal., also was refused (NJP, Feb. 29, 1952), and a suit against a board of education by Catholic and a Jewish parents on the same issue (NJP, Dec. 28, 1951) is now before the courts in Rutherford, N. J.

I. R. Goodman, 49, Dies

MIAMI BEACH, Fla. (NJP)—I. R. Goodman, a member of the executive committee of the Zionist Organization of America, died here this week. He was 49 years old. Goodman came here from St. Louis where he was active in Zionist circles.

LOS ANGELES

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'TIRED OF LIVIN' AND AFRAID OF DYIN' . . . '

Dr. Kaplan Pessimistic on Future of American Jewry; Asks 'Assembly' of World Jewry

WINNIPEG, Can. (NJP)—The present situation of American Jewry was not seen as holding great promise for an auspicious future by a man who has devoted his life to the study of American Judaism and Jewry.

Dr. Mordecai M. Kaplan estimated that 50 percent of American Jews are "indifferent," 30 percent "can't make up their minds regarding their future as Jews . . . like 'Old Man River,' they're 'tired of livin' but afraid of dyin' . . .," and a "very definite percentage . . . deplore the fact that we Jews, as Jews, are not disappearing fast enough . . ."

Dr. Kaplan offered his analysis in the final address at the Zionist Cultural Institute's 1951-52 lecture series here recently. His topic was "Can American Jewish Life be Creative?"

OFFERS SOME HOPE

The remaining hard core of "survivalist" Jews, however, suggested a more optimistic note to Dr. Kaplan.

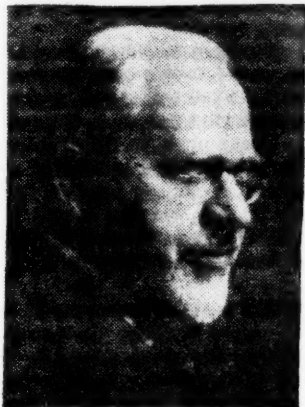
"There is a considerable number," he asserted, "who belong to the type of Jew for whom there is no better description than (from) Hallel in the Psalms: 'I will not die; I will live—and even declare what I live for . . . There are such and they are our hope.'"

For a program of Jewish survival, Dr. Kaplan recommended the convocation, preferably in Jerusalem, of a "representative assembly." The "assembly" would seal formally a new "covenant" of the rights and duties of Jews as a "living people."

'UNITY' REAFFIRMED

This "formal act . . . of becoming once again a living people"—constituting an "amendment to the Torah"—was regarded by the Reconstructionist leader as part of a process of "reconstruction" that Jewry must apply to the "three aspects of their Jewish life: peoplehood, religion and culture."

For "peoplehood" he recommended a "reaffirmation of our spiritual unity" that should transform Jewry from its present state as "a conglomerate mass without name or status," into a "Klal Yisrael"—a generality of



DR. M. M. KAPLAN
' . . . Paralysis and Evasion'

Jewry in which "organic communities" will make the "perpetuation and enhancement of the life of all its members its main function."

'REDEDICATE PURPOSE'

In the religious area, he continued, "we must reinterpret" Jewish religion so the "majority" who do not accept Orthodoxy in its strict sense can express their belief in God in their daily lives—"rededicate" it to "its intrinsic purpose of collective spirituality and individual responsibility."

For culture, we should "replenish" our cultural values—for Jewish culture has been "displaced" by the Western culture of the countries in which Jews live outside Israel. This replenishment is to be achieved through revitalizing Jewish education and fostering Jewish art and culture.

HITS CONSERVATIVES

Declaring himself a member of the Conservative rabbinate, Dr.

Kaplan sharply criticized the Conservative movement for having at one time offered an answer to the "reinterpretation" of religion that, he said, is necessary, and now not carrying out its stand.

The Conservative movement, he charged, seems "to be afflicted with a kind of paralysis and evasion."

He proposed waging an intensive "educational campaign" in the process of "reconstituting ourselves as a group."

SUGGESTS NEW RITUAL

As part of the formal act of such reconstitution, he suggested instituting "a ritual whereby a man or woman, on the attainment of maturity, would declare him or herself as accepting membership in the Jewish people."

Proposing the establishment of "organic communities" in all areas or regions, "according to density of population," he said "we must rid our minds of the delusion that we have a community today."

Today all the institutions and organizations act "as though each represented the whole of Judaism," he asserted, but in the proposed organic communities, which he has long advocated, "each part must recognize it is only so, and cannot presume to play the role of the whole."

If you have an opening, or if you are available to fill a position, use our "Positions Open-Wanted" Classified advertisement section. Rates are reasonable and results will amaze you. For information, write Sam Shulman, National Jewish Post, Box 1633 Indianapolis, Ind.

UKRAINIAN POGROMIST CHMIELNICKI TO BE HERO OF MAY DAY FESTIVITIES

PARIS (WNS)—Bogdan Chmielnicki, 17th-century Ukrainian leader who earned his place in history for having led the murder of an estimated 300,000 Jews, is to be the hero of the May Day celebration in the city of Lwow in the Soviet Ukraine, according to a Soviet Radio announcement heard here.

Featuring the May Day celebration in Lwow, formerly known as Lemberg, will be the unveiling of a statue of the Cossack leader who led the pogroms against the Jews in 1648-49, during the war against Poland.

Until Hitler attacked Russia, Chmielnicki had been regarded by the Soviets as a bandit and murderer. During the war, however, the government elevated him to the status of a Ukrainian national hero.

Congressman Rankin May Soon Retire

WASHINGTON (NJP)—Reapportionment of Congressional districts in Mississippi may cost Congressman John Rankin, noted anti-Semite, anti-Negro, anti-Foreigner, etc., his seat in the House of Representatives.

As a result of the 1950 census, Mississippi's House seats were for the nomination, in the primary to be held August 26.

found that the state had lost population, primarily because of the exodus of Negroes who are moving North in large numbers. When the state legislature recently adopted a redistricting bill, Rankin and Rep. Thomas Abernethy found themselves in the same district.

Rankin and Abernethy both have announced they will run for the nomination, in the primary to be held August 26.



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Rabbi Asks Congregation to Act On Sabbath-Holy Day Concerts

ABERDEEN, South Dakota (NJP)—The fight of a small-town rabbi to secure the closing of the city's stores on Friday nights, even against the opposition of some Jewish store-owners, was crowned with success here.

The Retailers Division of the local Chamber of Commerce recently voted to keep stores closed Friday nights, bringing to a successful climax the long campaign of Rabbi Selig Auerbach for the Sabbath closing.

Prior to the meeting, Rabbi Auerbach had spoken to several of the leading businessmen in town, The Post learned, and informed them fully of the Jewish position.

At the meeting, which Rabbi Auerbach did not attend, his views received strong support from the non-Jewish business leaders. They

declared that all stores should be closed Friday nights, in fairness to the Jewish storekeepers who observed the Sabbath and were closed to attend Friday night services.

Prior to the meeting, also, Rabbi Auerbach had advised the Jewish members of the Retailers Division to vote for the closing of stores during the Tre Ore services (three-hour services from noon to 3 p.m.) on Good Friday, if the question were put before the meeting.

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Education Group Reports Growing Attempts To Take Some Of 'Bar' Out Of Bar Mitzva

By LIONEL KOPPMAN

National Jewish Post Correspondent

NEW YORK (NJP)—A trend to make the bar mitzva ceremony "more mitzva than bar" has been noted in a recent publication of the American Association for Jewish Education.

Entitled "Educational Requirements for Bar Mitzva," the bulletin told of attempts and achievements of Orthodox, Conservative and Reform schools and congregations, as well as of entire communities, in introducing authentic educational requirements for bar mitzva.

Of 112 communities responding to an inquiry conducted by the AAJE's department of research and information, 61 communities reported one or more congregations which require that boys (and in some cases, girls) who want to be bar (or bas) mitzva fulfill educational requirements in addition to those pertaining to the ceremony.

Exactly one-half of the 70 congregations which reported the number of years of attendance in Jewish schools (Hebrew and Sunday schools) required of a bar mitzva candidate said they require a minimum of three years in an afternoon Hebrew school.

Twelve require two years' attendance in Hebrew school, six ask one year, one requires five years and six demand four years.

Six congregations merely indicated a requirement of attendance in a Hebrew school, and four congregations reported that they require attendance in a Sunday school, without specifying the number of years.

Several congregations require the bar mitzva candidate to attend Sabbath services during the year prior to his bar mitzva. In at least one community, Schenectady, N. Y., the bar mitzva candidate is required to attend the school's bar mitzva club during the school year of his 12th birthday.

A new development reported in the AAJE bulletin are community bar mitzva boards which represent most of the elements of the particular community. Cities reporting this type of board or committee are Chicago, Los Angeles, New Haven, Miami, Philadelphia, Boston, Akron and Syracuse.

The inquiry was included in the 1950 Jewish school census, an annual project conducted by the AAJE department of research and information in cooperation with the American Jewish Yearbook.

NAMES IN THE NEWS

REFORM'S MINIMUM REQUIREMENTS, NOT CHALLENGE IS REAL ATTRACTION

THE PROBLEM of Jewish life today was seen by Rabbi Abba Hillel Silver as the creation of a spiritual survival, the restoration of religion as "the dominant factor in our daily lives."

Religion has been sidetracked for charity, which has always been merely a derivative of Judaism, the great orator and former Zionist leader recently told an audience at Temple Emanuel, in Denver, Colorado. Nor did he place much stock in Peace of Mind and Peace of Soul bromides, declaring that the message of Judaism is in fighting for justice, a fight in which "you will not find peace of mind." In another blast he observed that "Too many people are turning to Reform Judaism not for its maximum challenge, but for its minimum requirements."



SILVER

Dr. Einstein on Nationalism

DR. ALBERT Einstein last week was reported in The Jewish Chronicle of London to have sent a letter to a non-Jewish organization supporting Youth Aliya, in which he called on Israel to restrict Jewish nationalism.

He felt that "the unparalleled persecutions which the



EINSTEIN

Jewish people have suffered, particularly during the last decade, have produced the kind of nationalism that ought to be curbed if only to permit a fruitful and friendly co-existence with the Arabs."

Newcastle 1952

WINNER of a Motorola television set at a recent benefit affair of Temple Adath Israel, Philadelphia, was (sigh) A. Irving Witz, president of Emerson Radio. He promptly donated the prize to a veterans' hospital, and added a donation of his own, an Emerson TV set, for the Deborah Sanatorium.

First Woman to Get Yeshiva U. Honor

NEW YORK—Yeshiva University will award its first honorary degree to a woman May 1, when Dr. Martha M. Eliot, Chief of the Children's Bureau of the Federal Security Agency, will be awarded a Doctor of Humane Letters Degree.

Three additional honorary degrees will be awarded at the special convocation at the Waldorf-Astoria hotel. Dr. Leo Davidoff, director of Neuro-Surgery at Beth Israel hospital, Chief Neuro-Surgeon at Mt. Sinai hospital and Clinical Professor of Neuro-Surgery at the New York University College of Medicine, will receive a Doctor of Humane Letters, as will Dr. Julius Rogoff, Professor Emeritus of Endocrinology at the University of Pittsburgh medical school.

Nathaniel M. Goldstein, N. Y. State Attorney General, will receive a Doctor of Laws degree. Goldstein is national chairman of Yeshiva's \$25,000,000 Medical Center campaign.

Jewish Welfare Board To Convene in Detroit

DETROIT—The 1952 Biennial Convention of the National Jewish Welfare Board (JWB) will be held here the week end of May 24. The theme of the convention will be "Strengthening Jewish Life in Our American Democracy."



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REPORT FROM HOLLYWOOD

'FIVE FINGERS' CONTEMPLATES NAZIS WITH WHIMSICAL INDULGENCE

By SHIMON WINCELBERG

NOW this week we will review a film.

Once again, it is Mr. Zanuck up at bat. His "Five Fingers," directed by Joe Mankiewicz, reverts to Hollywood's old dream image of the nazi as a low-comedy character out of Lehar.

It's a spy-picture, based on true incidents, they say, about little intrigues between the German and British embassies in neutral Turkey during the war.

The hero is James Mason, a sort of super-spy, who sells his military secrets to Germany, which, as you may recall, was an enemy country for a couple of years in the early forties.

Mason plays good, but the picture is so completely devoid of any sort of moral or political point of view, it's hard to stay interested for very long in whether or not the British finally catch him, or in whether or not he gets the well-preserved Polish countess for his every own.



WINCELBERG

THE nazis, who appear to have fallen from grace just a trifle since Mr. Mason's last great portrayal of one of their boys, this time are characterized by Von Papen (whom actor John Wengraf of the Wiener Burgtheater plays like something out of Noel Coward) as "government of juvenile delinquents."

There are grounds for suspicion, in fact, that Mr. Zanuck is keeping one of the disciples of Mr. Coward locked away in a special closet in the Fox story department, to polish up the dialogue on those of his pictures which deal with high school graduates or better. Some of it is getting so brittle this year, it practically leaves a taste of peanuts in your mouth.

As a crowning touch of whimsy, director Mankiewicz has assigned the role of a Gestapo bully to the Israeli actor Ben-Astar, who is as cute as a button, and as sinister as Howdy Doody, though you got to give him credit for trying.

Columbia Studios, meanwhile, announces the casting of Mr. B-A as the Hungarian Minister of Information in "Assignment Paris," with Dana Andrews and Marta Toren.

OUT of several thousand votes cast by a couple of hundred of us deans of American filmcriticism and gossip for the ten best films of 1951 and 1950, "Decision Before Dawn" made 12th place, "David & Bathsheba" 16th, "Samson & Delilah" 18th, and "Oliver Twist" 19th.

Presumably, a good many other considerations besides quality went into these choices, though I'd hardly quarrel with the No. 1 spot going to "A Place in the Sun," which, regrettably, is not based on a short story of mine by the same name published in "Music & Art" in 1942, and winning some sort of honorable mention in the national Scholastic Awards that year.

MR. Will Herberg, who lectures on modern Jewish philosophy with a toughness and animation reminiscent of the late N. Y. Mayor LaGuardia, appeared under the aegis of the University of Judaism here recently, and pointed out, among other things, that his approach to Biblical faith is neither rational nor mystical, and that his conception of sin is not as natural impulse or animality or materialism, but "ego-centricity," "man making himself the center of his own universe," which is why the Rabbis rightly equated sin with idolatry.

Mr. Herberg's equally positive view on ritual observances was that these are "the acting out of Israel's covenant, which is Israel's only purpose in history." Or, quoting Erich Fromm, that "ritual is the symbolic expression of thoughts and feelings by action."

During the question period which followed, Mr. Herberg displayed a fine and honest exasperation with the sort of klotz-kashes which often burden the tail-end of such affairs, and in the process had occasion to reject Dr. Kaplan's denial of the "chosen people" concept. Mr. Herberg considers this a denial of the Covenant.

Israel - German Reparations Talks Suspended Until June 15

THE HAGUE (WNS)—The Israel-West German reparations talks have been suspended till June 19.

Israel has indicated it might not resume the talks unless the Bonn government agreed to speedy implementation of Israel's billion dollar claim.

Suspension of the talks followed an announcement by the Bonn delegation that it would not be able to reply to Israel's claim before the June date.

The talks between the Germans and the delegation representing the Conference on Jewish Material Claims Against Germany, representing world Jewry outside of Israel, also have been postponed, to May 15.

Agreement between the Germans and the Conference was reached on several basic problems.

The Germans have accepted formal responsibility for the discharge of liabilities of the Hitler regime and for two-thirds of the claims resulting from Nazi confiscations in Nazi-annexed or occupied territories.

The Bonn government also indicated agreement to enact indemnification laws like those existing in the U. S. zone.

The fourth annual Jewish History Week opens Sunday, April 20.

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WOMEN'S VIEWPOINT

ON A FINE BOOK DEALING WITH
EARLY 1900s U.S. JEWISH LIFE

By HELEN COHEN

WHILE I was in the hospital last November with our latest addition—yes it was all of five months ago—the mister brought me a newly published children's book that I might want to report on to you.

And if it has taken me so long to get around to the subject, lay the blame not to my lack of appreciation but to you know what.

At any rate I now have an excuse for telling you belatedly about "All-of-a-kind Family" by Sidney Taylor, because it was chosen by the April Child Life magazine as one of the ten best children's books of 1951, with this description:

"Fun and good times of a close-knit happy Jewish family of five little girls in New York's lower East Side of 1912." (Published by Wilcox. \$2.50)

Mrs. Taylor had come to write this group of stories based on memories of her own childhood, after having first told them to her only child, Jo.

"When she was little I would sit beside her bed at night and try to make up for the lack of a big family by telling her about my own."



HELEN COHEN

AND IF there was special satisfaction to me as I lay in kimpet with our sixth child to read through the chapters, it was because I had peeked over to the last to find that the mother of the five little girls had finally gotten around to giving her husband a son, thereby bringing their total up to six also.

Until that event, of course, the fun was purely feminine, cuddling up under feather beds on cold nights, moving en masse on the library, bargaining at the candy store for a half-penny's worth of this and of that and "could we have a fourth-penny's worth, maybe," and, special pleasure, going shopping with mother on Thursday for Shabbat when she made the rounds of the pushcarts and sidewalk peddlers on Rivington Street, where only Yiddish was spoken.

"All-of-a-kind Family" is unmistakably Jewish, with episodes devoted to the various Jewish holidays as well as to the Sabbath, but it is not self-consciously so. Mrs. Taylor's attitude seems to be—this is the pattern of living of one group of Americans, and we are Americans all.

THE descriptions had a special appeal to me, for the same reason that I liked the book "Life is With People," because it tells me more about my forebears, in this instance, how my mother spent her childhood, and because I stressed this point to the children, it may also have influenced their reaction to the book, together with the fact that it is well written, simply and concretely so. Our three older ones have read and reread the stories several times.

It may be noteworthy that the book jacket lists the publishers as Wilcox and Follett Co., together with the announcement that "All-of-a-kind Family" was the winner of the 1951 Charles W. Follett Award, its second annual presentation "for worthy contributions to children's literature."

Artist Helen John helps to set the scene for the year 1912.

THE THINGS that are told a mother.

Our 6½-year-old said she realized now it was the mothers who bought their children Christmas presents, but that when she was little she thought there was a Santa Claus, although at the time she couldn't figure out how he could tell the Christian homes from the Jewish ones.

THE HOLLAND Herring Association has prepared a delightful, color-illustrated Holland Herring recipe booklet, which it is offering at no charge to readers who write for it. Address your requests to Room 400, 250 Park Ave., New York, 17, N. Y.

Austrians Don't Like
Name of 'Adolf'

VIENNA (NJP)—The name Adolf no longer is very popular here, it was reported by the Worldwide News Service. A WNS dispatch said that of the estimated 1,200 boys born here in 1951 not one has been given the name of the most prominent hater of the 20th century.

Meanwhile, The Jewish Chronicle of London reported that the

Jews of Vienna are indignant over a ruling by the city council to pay ex-Nazis for forced labor they were required to do for the city after the war. They pointed out that no steps have been taken to compensate Jews for the forced labor they had been required to do for the Vienna city council of another era.

Mears Park and Mears Highway in Colorado are named after Otto Mears, a Russian Jew who settled in Colorado in 1840.

YOUR
NAME

● Conducted By
N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Silverberg

● Dear Mr. Pearlroth:

Please tell me the meaning of the name Silverberg. My husband's family originate in Poland. Will you kindly give me the equivalent Hebrew name for Silverberg.

MRS. (MORRIS)

SELMA SILVERBERG

University Heights, O.

SILVERBERG (Silberberg) is the name of a distinguished Jewish family, founded by Rabbi Mordechai ben Aryeh Leib, who was Rosh Beth Din (Chief Justice) of the Jewish community of Ravich, in what was formerly the Prussian part of Poland. When the Jews of that district were directed to choose permanent family names in 1796, Rabbi Mordechai chose the name of Silberberg, which is the name of a small town in nearby Silesia. It is not known whether he was a native of Silberberg or whether he had formerly resided there in some official capacity. The town was founded in 1370 and was so named because silver and lead were mined in the vicinity. Incidentally, there are about a dozen small communities in Poland whose name is Srebrna Gora, translated in Yiddish as Silberberg. If you don't belong to Rabbi Mordechai's particular family, your name might be derived from any of a dozen.

★ ★ ★

Stein

● Dear Mr. Pearlroth:

I would like to know the origin of the name Stein, in Austria. Also, is there any connection between these Steins and the royal family of the same name, in the early 19th century, in Austria.

HAROLD STEIN

Washington, D.C.

STEIN is the name of a town in German Austria, and if you are of Austrian descent it is very likely that your family name can be traced to it. But if you are a descendant of a family originating in Czechoslovakia or Galicia, then your name is merely a derivative of Goldstein or Silberstein. The Jews of the Austrian Empire took permanent family names in 1789. Later many of them truncated their polysyllabic names, to render them more fashionable. There is no reason to assume that your family has any connection with the Prussian hero of 1806, Baron von Stein.

Charge Herut Paper With
'Inciting to Revolution'

TEL AVIV (WNS)—The Israel Attorney General has filed charges of "incitement to revolution" against the right-wing daily, Herut, and its editor, Dr. Yaacov Rubin.

The charge is based on the appearance in the paper of an inflammatory speech by Menahem Beigin, Herut party leader, opposing the reparations talks with Germany.

Prime Minister Ben-Gurion may be called as a defense witness.

The sixth edition of "What the Jews Believe," by Rabbi Philip Bernstein, was published recently, bringing to 60,000 the number of copies of the book in circulation since it first appeared last year.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

LIVER to suit your taste:

LIVER

Liver is a most valuable food, for it is rich both in iron and in vitamins. Calf's liver has the most delicate flavor, and is usually considered the choicest. Calf's liver can be distinguished from beef liver by its lighter color. Calf's liver is tender enough to be broiled or fried; beef liver should be cooked by some other method.

Liver spoils quickly, so should be perfectly fresh and odorless when purchased, and should be cooked immediately. Be careful not to overcook liver, for it will become tough and dry if overcooked.

Liver must be kashered separately from other meat. It must be cut open in both directions, washed in cold water, then broiled lightly until seared on all sides. The drippings may not be used. Liver is not salted like other meat, but must be salted while being broiled. After being broiled, the liver must be washed by having water poured over it. It is then ready for use.

BROILED LIVER

Have liver sliced ½ inch thick. Place on a greased broiling rack, and broil at moderate heat until brown on both sides, turning occasionally. Spread with chicken fat, sprinkle with salt and pepper, and serve.

BAKED LIVER (LIVER POT-ROAST)

1½ pounds liver, calf's or beef	1 cup hot water
2 tablespoons fat	2 bay leaves
3 onions, sliced	8 cloves
flour, salt, pepper	5 peppercorns

Cut liver into portions for serving, or leave it whole. Heat fat in pot, add sliced onions, and let cook until yellow. Sprinkle liver with flour, and brown on all sides in the hot fat. Sprinkle with salt and pepper. Add water and remaining ingredients, cover pot tightly, and let simmer over slow fire only until liver is tender; or bake tightly covered in oven at 350 degrees. The spices may be omitted if desired.

CHOPPED LIVER LOAF WITH CORNED BEEF

1½ pounds beef liver	¼ teaspoon pepper
1 cup bread crumbs	¼ cup cold water
1 onion, chopped fine	1 tablespoon lemon juice
1 egg, beaten	¼ pound fat corned beef
1 teaspoon salt	

Simmer the liver in salted water to cover for 15 minutes. Drain. Remove the thin skin in which liver is enclosed. Chop the liver, and mix well with remaining ingredients, except corned beef. Line a bread pan with slices of corned beef, pack the liver mixture into the bread pan, and cover with additional slices of corned beef. Bake uncovered in oven at 350 degrees for an hour.

U. S. Grant-in-Aid Funds Released to Israel
Conservative Groups To Convene in Boston

JERUSALEM—The release of over \$11 million of U. S. grant-in-aid funds to Israel was officially announced last week. Some \$3 million are for food, another \$3 million for fuel, \$2.7 million for agricultural supplies and another \$2.7 million for cotton and leather.

BOSTON—The lay leaders of U.S. Conservative Judaism will gather here May 14-18 for the joint convention of the United Synagogue of America and the National Federation of Jewish Men's Clubs. The theme of the convention will be "Standards for Jewish Living."

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Israel Changes Her Attitude to the U.S. Jewish Community

THE TWO meetings called by Abba Eban in the past six weeks, the first in Washington and the second only two weeks ago in New York, disclose an entirely new policy in the relationship of Israel and United States Jewry.

Just how deep this policy will go, and whether it will encompass any but the financial field, of course cannot be determined at this point.

But we are in wholehearted agreement with the new policy, which, although it has not as yet been articulated, means, in simple terms, that Israel has decided to take the Jewish community of the United States into its complete confidence.

Up until this new development, Israel told the U. S. what it needed and at the same time made the final decision on how the needs should be met.

There was the feeling among U. S. Jewish leadership that Israel continuously was reserving certain information, which, like a parent, it felt constrained to keep from the child until that child was at the age when it was mature enough to absorb it.

This paternalistic policy was sure to evoke resentment in seasoned business men well aware of all the facts of life.

In fact it is to the credit of the American Jewish community's leadership that they were willing to proceed with full commitment of all their resources to the cause of the development of the State of Israel, while harboring the feeling that they were being

treated as an unequal and almost minor partner in a common enterprise.

At the two meetings called by Eban all the cards were laid on the table.

No facts were withheld.

The leadership were told in dollars and cents what Israel's needs would be for the next six months. The calculated risks to the state from an economic and military and financial standpoint if these minimum needs were not filled, were laid bare for the U. S. Jewish leadership to see and know.

This is a far cry from previous meetings of this kind, where Israel, faced with her recurring crises, came to the U. S. Jewish community.

Whether force of circumstances brought Israel to this decision is not the important fact. What is important is that this new approach bodes exceedingly well for the future relationship between Israel and the U. S. Jewish community.

We can understand how a proud people wants to manage its own affairs and work out its own destiny with only the barest of advice from anyone. The shift from dependence of almost every kind upon world Jewry up until the time the British relinquished the mandate, to the clean upstanding feeling of independence when the Arab nations were routed, was so exhilarating, that the Israelis were ready for almost any sacrifice before they returned to the old relationship.

If the Israelis misread the attitude to them and their state of the U. S. Jewish community today, it is understandable. So many U. S. Jewish groups have tried to dictate to them.

That era, however, is over. Over for both sides. The interests of both the Israeli Jews and the U. S. Jews merge at so many points, not from a political, but from a religious and cultural view, that it would be nothing less than ridiculous to proceed on the road that was leading only to suspicion on the one hand, and resentment on the other.

Enstrangement was inevitable this way.

If, then, Israel has told all in the financial field as it has in the military field ever since the state was established, there is no longer any necessity for this exclusion of either group from the confidence of the other in other matters.

A feeling of faith and trust can now be established.

This same feeling must be cultivated in the other areas—in the field of major fund-raising for Israel, whether through the United Jewish Appeal and/or through private investment.

The psychological stage in Israel's attitude toward the U. S. Jewish community that the two Eban meetings indicated, should be nourished, so that in every area this feeling of mutuality can be developed and encouraged.

THE EDITOR'S CHAIR

WHEN we first cut our eye teeth as an editor of an Anglo-Jewish paper, one of the early lessons we learned was not to praise anyone.

Always criticize, and you are safe, was a motto we learned the hard way.

If you praised anyone, you made a large number of enemies. All the other people you knew felt that you had dealt them a slap in the face by selecting someone else, not them, for praise.

At the same time, by praising, you lost your integrity. For it then became relatively easy for all the others to figure out that the praise was not honest praise, but was "bought," either by advertising, or by some other form of bribery.

But to criticize, that is the way to greatness. You soon become a crusading editor. You are fearless, and you have no regard for the consequences.

All your readers glorify you, even the closest friends of the man you lambast.

But now it seems we must add another "law" for the editorial writer who would aspire to fame. Never attempt a humorous editorial. In the first place, it won't be funny. And then since all good humor must have some relationship to reality, whoever or whatever is the butt of the joke, is bound to resent it.

I AM BROUGHT TO this philosophy by a column in The Jewish Morning Journal by Jacob Glatstein accusing me of waiting impatiently for the demise of the Yiddish press all because of the editorial in the issue of March 21 in which I wrote with great compassion and true feeling about us who are unable to join in the laughter at a Yiddish joke. The tragedy I described was not the decline of Yiddish in

the U.S., but the real tragic figure, the American Jew who must "be deprived of the most delicious part of Jewish life, Jewish humor."

This quotation alone should have saved me from Glatstein's barbs. The verb "deprived" is not subject to misinterpretation, and certainly the adjective "delicious" could not be called ironic.

So what is this poor editor to do in the face of Glatstein's charges of "indelicacy," "vulgarity," etc., because I dared to speak lightly, as he puts it, about such a sacred subject.

It is understandable how the Yiddish writers and the Yiddish press can be so sensitive about Yiddish, but they make serious mistakes when they attack a friend. Had Glatstein read The Post a bit more carefully, he'd understand that our true feeling about the Yiddish press is one of envy.

What other Anglo-Jewish paper would devote such space to a "Digest of the Yiddish Press" as does The Post? While other Anglo-Jewish editors have all more or less engaged in the parlor sport of baiting the Yiddish press, we who know how difficult it is to get a new subscriber have stood in great awe of the mass circulation of the Yiddish papers. We have defended instead of attacked them, and we haven't even secretly rejoiced over the demise of some Yiddish papers. Our attitude truly has been that of John Donne's theme in his verse made famous by the phrase "for whom the bell tolls".

OUR ENVY for the most part has been at the ability of the Yiddish press to create and reflect Jewish public opinion. There is no place in the Anglo-Jewish press where that job is being or can be done. An event takes place today, and tomorrow the Yiddish reading public not only is given full reportorial accounts, but, what to me is more dear, is treated to editorials facing the subject head on.

In the Anglo-Jewish press, not only do most Anglo-Jewish papers avoid with calculation discussing subjects which are weighty, but they also steer clear of controversial subjects. The editorials are often not honest.

Now if Jacob Glatstein detects a certain impatience in this piece with the Anglo-Jewish press he shouldn't give himself credit for being a good detective.

But if he reads, even by Freudian technique, the slightest condescension toward the Yiddish press into my editorials, he is misinterpreting and doing me a great injustice. The Post has

What Is Leadership, Money?

SELECTION of Cantor Myro Glass as Indiana's Jewish Man of the Year by The Post, brings a reward to a man who has not made his contribution in the field of raising funds, of heading a movement, or even in leadership.

Cantor Glass, if he isn't one of the richest men in Indiana, is certainly one of the most beloved.

If he isn't a leader in the dynamic sense which we believe denotes leadership, then he certainly is an indefatigable worker for every Jewish cause.

But more than this, he is a consecrated man.

The Man Who Didn't Know What A Yarmulke Is

IN connection with the piece on Jacob Glatstein's dissection of our abilities as humorist and our attitude towards the Yiddish press, we are reminded of an occurrence that happened to us recently, which if you had told us about it, we wouldn't believe you.

Recently at a meeting, the man who had been president for several years of a Reform congregation, turned and asked us what a "yarmulke" was. At first we couldn't believe our ears, but soon recovered and recognized the full impact of the historical tableau that was taking place.

We replied, "you don't know what a yarmulke is?"

He answered, "no."

Then our true greatness revealed itself.

"If you don't know," we said with not too

much harshness, and having an eye to the fact that someone might copy this and we would then go down in the halls of fame, "we won't tell you."

That is not all.

Several weeks later, we ran into him at another meeting. Thinking he had turned to someone more cooperative for his answer, we asked if he'd found out what a yarmulke was. He shook his head.

He misinterpreted my interest, for he waited with some expectation that we would now give him the information.

But true to our Jewish upbringing, we turned away, ending the conversation.

To this day, we imagine our hero still doesn't know what a yarmulke is.

Anti-Zionist American Council For Judaism

THE AMERICAN Council for Judaism protested bitterly time after time as The Post characterized it as "anti-Zionist."

Our news stories delineating the organization as "the anti-Zionist American Council for Judaism" irked the Council members who insisted that this was not an accurate description of the group or its aims.

always aspired to do a job equal to that performed by the Yiddish press. Secretly, and in this piece not so secretly, we envied the Yiddish press its security, its maturity and its acceptance by the reading public. To us, the Yiddish press is no different, and the position it occupies in American Jewish life no less vital than that of the daily general press.

Now we don't know whether we've mollified Jacob Glatstein or not. But fortunately for us, none of our readers will know that he has called me an inept writer, with no sense of humor, except the kind they call flat, and "vulgar, banal and self-authoritative."

We stuck to our guns.

And finally, evidently, we have convinced even the Council.

For in a news release received recently appeared the following sentence:

"This Conference of the Council, whose orientation is anti-Zionist and whose members regard Israel as just another foreign state, ...

CONGRESS WILL PROBE TAX-EXEMPT GROUPS

WASHINGTON (NJP)—A Republican-Southern coalition in the House of Representatives last week voted 193-158 to investigate tax-exempt educational and philanthropic organizations and foundations.

The inquiry would be conducted by a seven-man committee with subpoena power, to investigate whether these organizations are using their funds for "un-American and subversive activities."

Among the foundations mentioned for investigation are the Julius Rosenwald Fund and the Carnegie and Rockefeller Foundations.

It is also believed that the resolution, introduced by Rep. Cox,

Georgia, is broad enough to bring in for investigation the Anti-Defamation League of B'nai B'rith and the National Association for the Advancement of Colored People. They might be called in on the grounds that their activities are stirring up racial unrest.

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Calendar

Passover, eighth day — April 17

Shavuoth — May 30-31

Rosh Hashonah — Sept. 20-21

FREEDOM OF THE PRESS ZOA SHOULD START SUPPORTING 'LITTLE MAN' IN ISRAEL

● Editor, National Jewish Post:

The letter from Louis Fishbein and Israel Soifern printed in your March 21st issue relative to the ZOA affiliation with the General Zionists of Israel seems to me to be the lament of well meaning Zionists who have never come into contact with certain political leaders of Israel or their co-workers here.

The writer felt the same as Messrs. Fishbein and Soifern until I visited Israel for six weeks last summer. As soon as I let it be known that I was a member of the ZOA, those in authority showed me by word or action that the Zionist Organization of America was to them an anathema.

There seemed to be an apparently well-organized attempt to belittle the American Zionist and a designed attempt to advise that instead of a Z. O. A., a "Friends of Israel" should take the place of the Zionist Organization of America.

Only the General Zionists of Israel showed a desire to welcome us and seemed to appreciate our efforts in the past.

Mr. Ben-Gurion's subsequent remarks as to the bankruptcy of Zionist leaders and Golda Myerson's tirade in worse style, only corroborated the thoughts I had gathered previously.

No affiliation with the General Zionists of Israel has ever been the desire of Z.O.A. leadership. The resolution referred to, which was passed by a substantial majority, merely advised them of our sympathy and feelings and I would vote so again, if called upon.

Once for all, the Z.O.A. must be men and not mice and in a dignified way assist the little forgotten man in Israel, whose desire for the right of free enterprise so well appeals to the majority of the membership of the Zionist Organization of America.

It is my sincere opinion that for the past few years it has been the desire of certain people and parties to attempt to dislodge the Z.O.A. from its traditional position in leadership on the American as well as the world scene and the ridiculous suggestion that someone is "interfering in the internal affairs of Israel" is merely a smoke screen and not a sincere statement of what is really being done.

When the true facts are shown to our members and prospective members, my experience has been that the rank and file of American Zionists agree with this position.

BEN R. WINICK
Knoxville, Tenn.

Tells of Ohio Confirmants' Conclave

● Editor, National Jewish Post:

In a recent issue of your paper I noticed an article indicating the second annual meeting of the Confirmation Conclave, which was held in Akron, Ohio, several weeks ago. (NJP, March 14, 1952) You indicate that the first Conclave was held in Youngstown one year ago. However, you indicate the credit for the idea is given another congregation.

May I suggest that the idea of a Confirmants' Conclave on a statewide scale was conceived at Temple Anshe Emeth, Youngstown.

This project was first initiated with a view towards giving children of Conservative congregations in the smaller communities in Ohio a feeling of oneness and fellowship with children of other congregations who are engaged in the same work and studies as they.

It was our hope that this would do on a wider scope for the average Confirmation child what the Leadership Training program does for a few in the

Conservative movement.

RABBI J. LEONARD AZNEER
Youngstown, Ohio
Temple Anshe Emeth

Calls Post Mouthpiece Of Council for Judaism

● Editor, National Jewish Post:

Since when have you become the mouthpiece for the Council for Judaism? I thought I was reading the wrong paper.

I know—you must give us the news—but please don't give that very small minority such prominence. You certainly have hurt the sale of Israel bonds with this week's issue.

Rosenwald, Lazaron and Berger love publicity, so from now on, be sure to put the antics of this minority in small print.

I'm a 100% American, born here in the good old U.S.A., but I'm a better American for helping the unfortunates of Europe and elsewhere get to Israel. They can't come here due to our immigration laws, so let's save them by sending them to Israel.

E. KAPLAN
Chicago

Father and 2 Sons And Self Are Rabbis

● Editor, National Jewish Post:

As a reader of your paper, I noticed in your article "Father and Son as Rabbis" you mention Rabbi Barnston, Rabbi Lefkowitz, Rabbi Brickner and Rabbi Abba Hillel Silver's sons following in their fathers' footsteps.

I can also claim this distinction! My father Rabbi Jacob Geller was rabbi of the Galveston, Texas Orthodox Congregation from 1892 (when he was brought by this congregation from Europe) until 1910, when he was called to Congregation Adath Israel in Houston, Texas, where he served until his demise in 1930.

I was born in Galveston in 1896, and on my father's passing away, I stepped into his shoes at Adath Israel, which I left in 1937 and organized Beth Jacob Congregation of which I am rabbi now (with a life tenure).

I have two sons who are both graduates of the Yeshiva University, born in Houston, Texas, and my oldest son, Rabbi Yonah Harry Geller has been rabbi of the B'nai Israel Synagogue in Corpus Christi, Texas, since 1913—and my younger son Rabbi Michell Doan Geller is the Jewish chaplain at Barksdale Field (Air Corps) in Shreveport, La.

In other words my sons are the third generation of rabbis in America and I am the first Texas born to become a rabbi.

RABBI MAX GELLER
Beth Jacob Congregation
Houston, Texas.

Rabbis Heller Cited As Famous Team

● Editor, National Jewish Post:

In your splendid editorial on "Father and Son as Rabbis," you omitted one of the most famous father-son pair of distinguished rabbis. I refer of course to Dr. Max Heller, late of New Orleans, and Dr. James G. Heller of Cincinnati. Many more could be added.

RABBI MAURICE J. BLOOM
Newburg, N. Y.

Tells of Friday Night 'Musical' Services

● Editor, National Jewish Post:

I am a member of the Shaare Tikva Congregation in Chicago, of which Rabbi Morris Gutstein is spiritual leader.

I want to call to your attention that Rabbi Gutstein has, for at least the past four years that I know, been featuring Sabbath services with the cantor and choir illustrating the sermon.

As a matter of fact, one of his services recently was devoted to Hasidism, and the musical portion of the program was beautifully portrayed with Hasidic melodies.

After the services we have an Oneg Shabbat, which is followed by a discussion period.

I just wanted it to be known that Temple B'nai Abraham of Newark, N. J., is not the first to introduce such a Friday evening service. (NJP, April 4, 1952)

MRS. SOL FUTTERMAN
Chicago
Secretary, Shaare Tikva
Sisterhood

Li. Rosenberg Wins 3rd Highest Award

MINNEAPOLIS (NJP)—Lt. Bernard Rosenberg of Minneapolis, Minn., serving in Korea since last December with the army's 25th division of the 14th infantry regiment, has been awarded the Silver Star, the nation's third highest military honor, for gallantry in action. He had previously received the Purple Heart.

Lt. Rosenberg entered service in November of 1950.

—B. Z.

DIGEST OF YIDDISH PRESS

EGYPT WANTS PEACE WITH ISRAEL, SAYS JOURNAL'S SHNEIDERMAN

By RABBI SAMUEL SILVER

DOES KING Farouk want to make peace with Israel?

The rumor has been voiced frequently, but never as firmly as it is done by S. L. Shneiderman in a front page Journal story.

He claims that Farouk now believes that support of the Western powers can only be achieved through settling matters with Israel.

Shneiderman also heard that at the Cairo meeting of the Arab League scheduled for March 29, a proposal was to have been made to allow League members to deal with Israel if they want to, cancelling the present policy of no-talk with the Jewish state.

Shneiderman cites "reliable sources" to the effect that Farouk is anxious to assert himself in his struggle against the Wafd party and that he has been persuaded by the U. S. and by two Jewish advisors in Egypt that the best way to do so is to come to terms with Israel.

The Arab League itself has been told by the U. N., says Shneiderman, that their pleas (in re Tunis, etc.) will receive no sympathy until the stalemate between them and Israel is broken.

The recent demand by another Moslem power, Pakistan, for peace in the Middle East is seen as another proof of the relaxation of Arab intransigence vis a vis Israel.

Land of Milk and Honey (And Oil?)

THERE WAS no note of doubt in his voice when Dr. Robert Peer told The Journal's Israel correspondent, S. Itzhaki, that there definitely is oil under the earth of the Holy Land.

Dr. Peer, a former Shell Oil man who found previous lubricant in Egypt, represents a Swiss-American firm with which the Israel government already is negotiating.

Peer wouldn't tell Itzhaki where the oil is, but he did say that the real digging could not take place until permission was granted by Knesset. From "reliable sources," Itzhaki has heard that legislative action is in the offing. (Note: In case you want to know

the Yiddish word for oil, it is "naft.")

Two Sides of the Indianapolis Controversy

FIREWORKS over the Golda Myerson Bond meeting in Indianapolis are still crackling in the Yiddish press.

In The Forward an entire page is devoted to two long letters from spokesmen on either side of the controversy.

Defending the Federation action, Joshua Deutsch claims that the Federation had earmarked March 30 as the date of its meeting, when the Bond people demanded that night for the Myerson meeting.

He chides The Forward for having characterized Julia Freeman as a foe of Zionism, citing Freeman's longtime support of the Bond campaign.

He charges the N. Y. Bond office and its highly-paid professionals with destroying the unity of the Indianapolis Jewish community.

On the other side, Alex Katz, B'nai B'rith leader and a member of the Federation, contends that the Federation was obtuse in the entire matter.

Katz says that when the Bond people set March 30 for the date of the Myerson dinner, the Federation had not scheduled anything for that night.

When Freeman heard that Myerson was available, he asked that she speak on behalf of the Welfare drive, instead of the Bond appeal.

The Bond men replied that the Federation's demand that Bond meetings be held in abeyance from March 1 to June 15 was unreasonable.

When Freeman protested to Eban, writes Katz, Eban suggested that the meeting be held under the joint sponsorship of the Welfare and Bond forces, but Freeman rejected this opportunity to mend the gap.

Katz quotes in full a second telegram sent to Eban by Freeman. In it, the Ambassador regrets that his plea for joint sponsorship was turned down, and reminds Freeman that the U. S. government has been urging greater speed in the Bond drive.

Katz cites the success of the Myerson dinner as persuasive evidence that the Federation was not truly representing the Jewish people of Indianapolis.

POSITIONS

RABBI

Modern Orthodox, married, desires connection as spiritual leader. Many years' experience, youth activities, social director, educator, Hebrew teacher, university degree. Distance no objection. Write Dept. 406, Box 1633, Indianapolis 6, Ind.

RABBI

Conservative, married, 41, excellent record as speaker, teacher and spiritual leader, fine voice, attractive personality, wishes to change present position near Chicago. Distance no objection. Write Dept. 196, Box 1633, Indianapolis 6, Ind.

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seeks position with Conservative congregation. Excellent secular and religious education. Thoroughly experienced in Sunday School, Hebrew School and youth programs. Write Dept. 402, Box 1633, Indianapolis 6, Indiana.

RABBI

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Column Without A Name

A copy of Meyer Levin's "In Search" or David Miller's "The Chain and The Link" will be sent for each contribution printed in this new column. No contributions will be returned by The Post.

It is hoped that this column will reflect events and occurrences of unique human interest throughout the Jewish community.

A copy of either of the books also will be given to the reader whose suggestion for a name for this new column finally is accepted.

WHENEVER Morris Lachover, principal of the B'nai Moshe branch of the United Hebrew Schools of Detroit, gets a new filing system, The Jewish News of Detroit related recently, he proceeds to eliminate the reference letters he has no need for—specifically, Mc and X.

After getting his filing system set up for the new semester recently, however, Lachover got the list of new pupils, and, much to his consternation, he found among them a Mc...

Cautiously he called the father and asked him what synagogue he attends. Mc... Senior named a Temple. "And before that?" asked Lachover. "Oh, I was a member of a Lutheran church. But I have no prejudices. I have faith—and that includes faith in man."

Lachover tackled another angle, The Jewish News continued. "How about your wife?" Mc... said he wasn't sure where she belonged, but thought it was an Orthodox synagogue. "However," added, Mc... "both of us are interested in our boy's education, we want him to have a Hebrew education..."

Lachover, concluded The Jewish News, is looking for a reference letter for his filing system.

—B. Z.

BOOKS

SAGA OF MAN WHO WAS LIBERATED FROM THE SOCIALIST FATHERLAND

THE ACCUSED, by Alexander Weissberg. Simon and Shuster. \$4.

By RABBI THEODORE LEWIS
THIS is a notable volume and one of the most stirring which has come to my attention in a long time.

The author, a Jew and a brilliant physicist with a promising future in Vienna, forsook Judaism for Karl Marx. He not only joined the Communist Party, but actually went to Soviet Russia at the invitation of the Ukraine Physical Technical Institute located at Kharkov. He ended up a prisoner of the Nazis, delivered to the Gestapo by none other than the leaders of the cause to which he dedicated himself.

The volume also provides an answer to the enigma which has puzzled so many, how the Kremlin compels men of strong conviction to confess to crimes which they could not possibly have committed.

Mr. Weissberg's personal record of his arrest in March 1937, his torture and partial confession is a most astounding document, one which will touch the heart of every decent and freedom-loving individual.

The frightful ordeal began with an invitation by phone to visit the Kharkov GPU building. His trip to Moscow to aid his arrested wife had been interpreted by the examiner as sympathy and support for "an enemy of the people."

His insistence that she was innocent brought the sharp reprimand that he was accusing the GPU with "arresting innocent people!"

Without further preliminaries, he was promptly "invited" to make a full confession of your activities to undermine Soviet Russia. His refusal led to the further charge that he came to the country "to organize a treasonable conspiracy," that his professional work was merely "a cloak for your secret machinations," and that "for years you have been the leader of se-

cret underground work to undermine the basis of our reconstruction."

His persistent denials brought the even more astounding accusation, that of "refusing to cooperate with the GPU in its struggle with the enemies of the people!" Before being excused, he was compelled to promise in writing "not to reveal to any third party anything that has happened in today's interrogation."

The second interview, also arranged by phone, was even more diabolical, since he was admonished to confess everything so that "it won't be necessary to arrest you at all." After the third interview, a GPU agent searched his apartment, shared with another couple (later arrested), phoned him at the Institute to return, which he did, to be placed under arrest and brought to the same building where he was interviewed, but now as a prisoner in "the inner prison" of the Kharkov GPU.

FOR fourteen days he was kept in solitary confinement, without explanation, and without examination, in the hope that loneliness, hunger, uncertainty, anxiety and fear would weaken his spirit, break down resistance, and lead to a confession on GPU terms. Midnight of March 16, his first interrogation, with the insistent demand that he plead guilty to counter-revolution, took place.

His refusal to confess did not point to innocence but simply to "sabotaging the inquiry." Despite hours of humiliating cross-examination and the denial of sleep, of rest, of food, he persisted in his innocence, which made his case a desperate one for the examiners, and caused him to be subjected to the "conveyor."

The essence of the "conveyor" system is continuous unbroken interrogation by different examiners who are relieved every few hours. While they are fresh, the prisoner becomes physically exhausted, and to escape the torture, confesses literally to anything.

The "confession" required the accused to reveal the names of his partners in crime—those whom he recruited, and, secondly, those who recruited him. Every confession began with these two statements, for only thus could the flow of victims continue ceaselessly.

A "proper" confession required days for preparation and careful documentation, so that the crimes would fit into one frame. Once the "conveyor" was abandoned and the author had a respite from the brutal interrogation, his strength and will returned, and with it defiance and rebellion. Just prior to the final completion of the "documented" confession, he shocked the examiners by repudiating the entire statement, insisting that he confessed simply because he could not endure the "conveyor" any longer. Though threatened with immediate execution, he persisted in his de-

sire to withdraw the confession, and was taken back to prison. Truly an "obstinate Fascist dog!"

again accused of "sabotaging the author was called one night before an examiner who handed him 800 pages of manuscript for his signature. Upon insisting that he be allowed to read and correct it before signing, he was again accused of "sabotaging the examination." After finally signing the deposition, he was taken Sept. 11, 1939 to the Butyrka prison at Moscow, then transferred to the notorious Lubyanka prison where the cell next to his was occupied by Marshall Yegorov. Dec. 18, 1939, he was returned to Butyrka prison. In the "extradition cell" where he was placed he found about two hundred men and women, all foreigners, formerly prominent and influential in party councils, but now outcasts and "enemies of the people."

One of the famous women prisoners was none other than Margaret Buber, daughter of Martin Buber, who has told the tragic story of her own experiences in Stalin's utopia in a fascinating book, "Under Two Dictators," which no one should miss.

Dec. 31, at six o'clock, all were awakened, ordered to go to the washroom "with things," and to choose apparel from a big heap of clothing confiscated from well-to-do prisoners. A young man in uniform handed the author a paper which he was asked to sign—a lengthy statement dealing with his refusal to "confess" and containing the charge that he was "an undesirable alien."

Upon discovering that he was being deported to Germany, he dared ask the official why he, a Jew, was being delivered to the Nazis and to certain death. His protest was useless.

New Year's Day, 1940, the train pulled out towards Brest-Litovsk and soon he and his fellow prisoners, all former Party members, were delivered to the Gestapo.

Thus ends the saga of a great idealist who came to Soviet Russia out of the noblest motives, to help build the Socialist Fatherland, who suffered in Soviet prisons, and ended up in a Nazi concentration camp. The story of his escape will be told in another volume, which I eagerly await.

IN AND OUT OF BOOKS

No 'Sachar Prize' Awarded for 1951

By HAROLD U. RIBALOW

GENERAL publishers have been complaining of late that fiction doesn't sell well and that there is little quality fiction around.

Perhaps this is reflected in Jewish writing as well (although many fairly good novels have appeared during the past few years, regardless of their sales).

In any case, the Sachar Award Committee, which picks "a significant unpublished creative work of Jewish content" for the Abram Leon Sachar Award each year, has announced that none of the 1951 entries warranted a prize.

The 1952 contest is now open and closes rather quickly, on June 15. The prize is \$500, far less than the \$5,000 Frieder Award (not yet announced).

Perhaps the deadline is so close to the present date because the Committee is willing to judge not only new manuscripts

I THINK AS I PLEASE

REPORTS OF DEATH OF YIDDISH ARE GREATLY EXAGGERATED

By CARL ALPERT

THIS has been a strange year for the Yiddish language. Growing indications of decline once again have led to the usual prophecies that Yiddish is on its last legs—prophecies which have been repeated periodically for decades. And on the other hand, there have been signs of a vitality and of a new interest in the tongue to a degree which it has seldom enjoyed in the past.



ALPERT

Within recent months, for example, Yiddish has emerged into the academic world with new standing and prestige. Columbia University has established a professorial chair in Yiddish Language, Literature and Culture, and a thirty year scholarship program has likewise been set up. A similar chair of Yiddish Language and Literature has been established at the Hebrew University, in Jerusalem. It is one of the ironies of history that the very land which only a few short years ago almost proscribed Yiddish, and discouraged both speech and press in that tongue, now sees it take rank at the University. The great influx of refugees quite unsettled the anti-Yiddish feeling in Israel, and several newspapers are now published in Yiddish.

ON THE NEGATIVE side is the steady but unmistakable decline in the circulation of the Yiddish press in this country. In Cleveland the 45-year-old Yiddish weekly, "The Jewish World," finally gave up the struggle and disappeared. New York's fine daily, "The Morning Journal," suspended for many months last year, and is now once more in difficulties which menace its continuance. This year, too, witnessed the passing of Abe Cahan.

On the other side of the coin again one finds a mounting interest, if not in the language, at least in its literature. The observance of the 100th year since the birth of I. L. Peretz has been the occasion for widespread review of the magnificent stories written by the master. In New York, tens of thousands of Jewish school children have witnessed the splendid performances of the Children's Theatre, a project of the Jewish Education Committee, which has been presenting a Peretz Trio. The appealing well-acted plays have given these youngsters a new understanding and appreciation of the beauties which remain locked, for most of them, in Yiddish.

IN THE ENTERTAINMENT world there has been something of a furor over Yiddish. Molly Picon complains that audiences no longer understand her Yiddish jokes. But Danny Thomas, a non-Jew, has been offering definitions of Yiddish words and phrases in a manner which retain much of the delightful humor of the original. There have been Jewish editors who resent such popular use of the language, and who have charged that it is undignified and demeaning for Yiddish to be exploited by television comedians. Alas, I am afraid that they miss some of the spirit of Yiddish. Mamaloshen w—never meant to be dour. It lends itself naturally to humor. It has a rich expressiveness which few other languages possess. Most of its warm jokes lose all flavor in translation.

And who can translate such words as—noo—bearing within themselves a veritable world of meaning and nuance?

TRUE ENOUGH that the number of Jews who speak and read Yiddish decreases each year. True, too, that it is almost impossible to publish a Yiddish book in this country unless the author or publisher undertakes publication as a labor of love. Time can not stand still. Yiddish is already a tongue of the past—but it has had a glorious past. In it are preserved the records of five hundred eventful years of Jewish history, joy and sorrow, destruction and creation.

Yiddish will never be completely forgotten. It has enriched the English speech of this country, and has made significant inroads into spoken Hebrew in Israel. Its literature will be read in translation for generations to come. And its new academic standing at Columbia and at the Hebrew University further assures its perpetuation in the world of scholarship. Still, there is no denying that its great heyday has passed. And even the university honors which have come to it make it appear almost as if Yiddish has been put in the museum class to ensure the preservation of its remnants.

but galley-proofs or page-proofs volume was given a "fairly favorable report" by a reader and that "I also read a number of its chapters myself."

DR. DAGOBERT Runes, director of the Philosophical Library, recently found himself in an awkward situation and thinks that he may have rectified it by a letter to one of his authors, not so much by writing "Down All Your Streets" (Dial) the letter as by making it public to the press.

C.E.M. Joad, an English writer, a gaddy and a sort of minor league George Bernard Shaw, published a book which contained some anti-Jewish remarks. Dr. Runes' firm issued the American edition of the volume.

When a reader called his attention to the anti-Semitic phrases, Dr. Runes wrote a bitter letter to the author castigating him for his statements and correcting his misconceptions. Dr. Runes said that Dr. Joad's

THERE HAVE been a large number of East Side novels lately, many of them concerned with Jewish material.

Harold Robbins' "A Stone for Danny Fisher," (Knopf) was the one that received the most notice, but Leonard Bishop's "Down All Your Streets" (Dial) will soon be heard.

Frederic Morton's "Asphalt and Desire" (Harcourt, Brace) is a bitter delineation of a Jewish Hunter College girl, with Bronxian, not East Side overtones, but it all adds up to Jewish self-hate.

BEHRMAN HOUSE has announced a book for children, "The Passover Story," by Rabbi Morris D. Bial, and a juvenile biography of Joshua, "Joshua the Redeemer," by Arthur Wayne, a member of the Jewish Welfare Board staff.

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ISRAEL

ON THE SHEER POETRY OF SEEING GRASS VANQUISH THE DESERT

By M. Z. FRANK

IN FEBRUARY 1949 I traveled from Tel Aviv to Beersheba in the company of Leon Crystal of Montreal, who had a military pass. An Egyptian military unit was still entrenched in the "Faluja pocket," and, during one of the stopovers, we saw the Egyptians from a distance.

The road from Gadera, which is south of Rehovoth, was a dreary sight. There was hardly a blade of grass to be seen for miles and the few outlying settlements, nearly all of them dating from 1947, and nearly all battered by the enemy, were the only oases in that desert. For centuries—perhaps for thousands of years—that land had not been ploughed.

In February 1952 I traveled to Beersheba again, this time in the company of Lucy Jarvis from Stamford, Conn., in a car provided by the Tel Aviv office of the American Fund for Israel Institutions, without any military pass or any other such formalities.

We passed through Faluja, on the new Faluja road. As far as the eye could see the ground was green, all around, all the way from Gadera to Beersheba. I looked in vain for the yellow and the brown of the desert and could not find it. The desert had been conquered.

New settlements, prefabricated houses, cement concrete and brick structures, could be seen along the highway. Four hundred thousand acres of land have been brought under cultivation within the past year. It was green, green, all around. The desert of the Northern Negev has been conquered.

THREE years ago, as we traveled along the road, and as we came to Beersheba, the most precious gift we could offer was a daily paper from Tel-Aviv, even if it was yesterday's.

This time, in Beersheba, I bought the Tel-Aviv afternoon paper at 2:30 p. m. on the street. On the same street—the Keren Kayemet (Jewish National Fund) Street—there are several bookstands and newspaper stands. One of them had on display the Paris edition of The New York Herald Tribune, only a few days old.

I was struck by what I saw; I felt almost drunk, because I remembered what I had seen three years ago.

In 1949, there was not a single civilian in Beersheba, except the operators of the unspeakably primitive and dirty Cafe Kassith, recently opened, some Bedouins on camels and the members of our party. The rest were members of Israel's military forces. The Bedouins had come from the nearby places to see the military governor or his assistants, on some matters of food distribution and administration.

Now it was a humming town, hardly a soldier to be seen, but workshops, stores, factories, homes. And it was humming. Keren Kayemet street looked like a main street in any provincial town anywhere in the world. It had several cafes and restaurants, and one of them, on the corner, Eshel, looked pretty decent.

"This is what Chicago must have looked like, when it first started," I said to Lucy Jarvis.

"And Detroit, and other cities in the West," she added.

SHE WENT in to buy some trinkets, and I walked in with her. The woman was reading a book which looked Russian. But when I took it into my hands I saw it was Bulgarian. It was a translation of Stephen Zweig's work on Balzac. The lady assured me that she read Russian as easily as Bulgarian. She carried on her trade with Lucy in German, or a reasonable facsimile thereof. Anyway, it wasn't Yiddish, as far as the vendor was concerned.

We walked past a bookstore in whose window hung a handwritten notice. Lucy asked me to read it to her in English. It said that the Beersheba Cultural Society was holding a chess tournament in the municipal library.

"The difference between our midwestern cities and this," said Lucy, "is that there life centered around the saloon, but here it is around the municipal library."

"Looks like a gold rush town," I remarked on one occasion.

"But there is no gold here," said Lucy.

ON THE old town's outskirts, on one side, is a large new housing project, with the typical Israel houses: the walls of white, gleaming in the sun, the roofs of a red color; on the other side, a large ma'abarah, where new immigrants live in all sorts of nondescript habitations, and the rising structures of new industrial enterprises. Lucy had the driver take a picture of herself standing before a nearly finished building with the huge sign in Hebrew: The

Negev Glass Works.

New sand has been discovered in the Negev, which makes excellent glass.

I looked far into the horizon, and recalled the biblical passage: "And Jacob went out of Beersheba and went towards Haran . . . And he dreamt that a ladder was placed on the earth with its top reaching to the heavens, and angels going up and down the ladder" . . .

The skies in the horizon did look close to the earth, and Beersheba and the stretches of the Negev in the south are dream compounded with reality.

IN THE Eshel cafe on Keren Kayemet street I ran into some English-speaking tourists. One was Libman of Toronto. A few days later, in Haifa, I discovered from Henry Rosenberg that with him was Louis Fine. I did not recognize him. But imagine running into Louis Fine of Toronto in Beersheba, and not even asking him how Hy Bossin is!

The other was a Jew from the Bronx.

How do you like it? I asked him.

Poor, very poor, he said. There is more poverty here than anywhere in the country.

"You guys seem to think," I said, "that America came down to you ready made from heaven the way you've got it now."

He looked at me as if I was a starry-eyed dreamer who had no sense of reality.

"Even our East Side in New York has more to offer," he said patronizingly.

Smart Jew, isn't he?

Phooey!

MUSIC

IDELSOHN'S SONGBOOK EXCELLENT, BUT ARRANGEMENTS UNIMAGINATIVE

THE JEWISH SONG BOOK—Sefer Shirat Yisrael, by Abraham Zevi Idelsohn. Cincinnati: Publications for Judaism, 1951. \$2.00.

By ERWIN JOSPE

THIS third, revised and enlarged edition of a book long unobtainable will be welcomed by congregations and educational institutions. It offers in 535 pages, songs and services for the entire religious year: for the Sabbath, the Three Festivals, the High Holidays and for other observances throughout the Jewish year. It contains melodies for many of the important ceremonials and home rituals: Kiddush, Blessings over bread, Grace, Havdala, Blessings for the Tora, Zemirot. It gives the principal modes of the Biblical Trop, music for the Seder, for Weddings and Funerals, congregational songs and soli both in Hebrew and English.

To have made available so complete and well organized a publication, sturdily bound in canvas, at the price of \$2, is in itself a remarkable accomplishment. The Jewish public is indebted to A. Irma Cohon, the editor; to her son, Baruch, the musical editor; and to the unnamed contributors whose subsidy made the publication possible.

stances, the gain in the correct Hebrew stress is well worth the slight temporary discomfort the new practice will cause. While the services are arranged according to the order of the Reform Ritual, all prayers and chants essential to the Conservative Service are provided. As a matter of fact, the wholly traditional nature of the melodic material makes the work especially suitable for Conservative congregations.

Another asset of the book is its manner of musical notation. The melody of each chant is given on a separate staff suitable for solo or unison singing. The organ or piano accompaniment is actually a four-part choir setting easily singable as such, if desired, by any choir of modest attainment.

NO admiration for Idelsohn's monumental work of gathering in the treasures of Jewish music and for his musical achievement, no respect for the editor's loving contribution can silence some serious criticism of the present volume. The harmonizations are, to put it politely, unimaginative. The four-part writing is naive, often on the level of a harmony student's writing, and sometimes not as good as that.

Many of the melodies which Idelsohn set down are precious folk material. He discovered, and left to us, gems. But nowhere in the book can evidence be found of a craftsman's skill in providing settings worthy of so valuable an object.

Today, we have among Jewish musicians men of admirable craftsmanship and creative ability. How to use their talent and skill in the service of Jewish traditional music is demonstrated in exemplary fashion in the Cantorial Anthology by Gershon Ephros of which three val-

umes have been published to date.

THE Jewish quality of the melodies which enhances the Hebrew sections of the book is its undoing when it comes to English texts. There may conceivably be instances when a melody is wedded to the rhythm and inflection of the Hebrew language may also fit an English text. But they are hard to find.

The "singable" translations into English in this book are just not singable. The more Jewish a melody, the less suited it is to any other language: English, Spanish or Hungarian. Again and again the reader comes up against songs in which the music and the English text just can't seem to get together, with the stress and phrase emphasis of the English going one way and the stress and structure of the music going another.

These songs have a foreign sound, like English spoken with a heavy Russian accent, and it is reasonable to expect that they will not be sung. If the translations are used as a key to the meaning of the Hebrew text, they will serve a purpose.

As a source book and reference, as an anthology of authentic Jewish melodic material for the entire religious year, this publication will be welcomed and should prove useful.

S. Robert Patt Dies

NEW YORK—S. Robert Patt, former executive director of the Brooklyn Jewish Youth Council and assistant executive director of the Brooklyn Jewish Community Council, died last week at 36.

Montgomery, Alabama, was founded in 1789 by Abraham Montgomery.

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New York Attorney Wages Campaign Against 'Race Bias' in Israel

BY BEN GALLOP

National Jewish Post Correspondent

NEW YORK (NJP)—A Jewish attorney here explained recently that his action in appealing to a group of Indian Jewish immigrants to stay in Israel and fight alleged racial discrimination against them was "an impulsive reaction to a very nasty situation of which all Jews should be ashamed."

Andrew D. Weinberger, who lives in Great Neck, L.I., and practices law in Manhattan, told The Post that although he is a member of the Zionist Organization of America (ZOA), his membership was largely of a "dues-paying variety" and that he had acted on his own.

In his letter to the Indian Jews, Weinberger wrote that they had "a duty to yourselves and your children and to Israel not to leave, as the field will then be free for the minority of bigots. You owe it to yourselves and to Jewry to remain in Israel and have it conform to the principles for which it was created . . . We will not get a completely democratic world without struggle for it. I implore you to carry on the good fight."

He enclosed with the letter a check for \$48, one dollar for each of the children in the group that had signed the first Indian demand for repatriation to India.

Weinberger told The Post that he had sent the money because he felt that the picketing Jews probably were hungry and also to boost their morale.

Asked how he managed to reach the pickets, Weinberger laughed and said, "It is a problem to address a letter to a picket line. I sent it to Dana Adams Schmidt, the New York Times correspondent in Tel Aviv, and asked him to give it to the Indian Jewish group."

Schmidt, in a March 30 dispatch, reported that Isaac Josef, a 32-year-old Bombay insurance salesman, had expressed gratitude to Weinberger and that he would write to the New York attorney from India "but it will be difficult for him to understand."

A long-time supporter of Zionism, though he rarely takes any part in the activities of his ZOA chapter, Weinberger said he had long been concerned with the problem. He told The Post he had collected information to indicate that a real "color problem" does exist in Israel.

His interest had been heightened when a group of Indian Jews some four months ago first picketed the Jewish Agency office in Jerusalem, seeking repatriation to India.

He said he had been outraged when he learned of the remark of an Israel baker to an Indian Jew that "White bread is for white Jews. For you, only black bread."

Weinberger, in discussing his action, indicated he had no organized plan for any further steps. He said a friend of his, who has "contacts with high officials" was planning to visit Israel in July.

"I am making plans to go with him, but if I can't,

I will ask my friend to make representations to the Israel officials," Weinberger said.

He said he was aware of the resistance of Israelis to "interference" by non-Israeli Jews, but added that he did not believe "the Israel Government will be antagonistic to help from outsiders in solving this problem."

He said he had been one of the American Jewish attorneys who had been asked for advice on the draft constitution of Israel and that he had offered a few suggestions.

He said that the proposed constitution contained an "excellent civil rights" clause and that it was a matter of proper enforcement.

"I hadn't thought of seeking any organized backing for any effort in this direction," he added, "but some action ought to be taken by all Jews who agree this is a problem."

The attorney was asked the exact philosophical basis for his action and replied, "this is a matter of deep significance to me as a strong believer in Israel and in the American ideal of civil liberties."

He seemed surprised when it was suggested that the American tradition had its roots in the teachings of Jewish tradition and said, "I'd be keenly interested in knowing more about that."

He said he was active in the National Association for the Advancement of Colored People and that aside from the ZOA, he had no Jewish organizational affiliations.

BROTHERS LEVINTHAL DISCUSS FAVORITE TOPICS

Halutzit Must Be 'New Cry' of U.S. Zionism Says Judge Levinthal, Former ZOA President

MIAMI (NJP)—Only halutzit can save the future of Zionism in the U. S., a leading U. S. Zionist asserted recently.

Judge Louis Levinthal, Philadelphia, president of the Zionist Organization of America from 1941 to 1943, said that "the spiritual kinship between the ZOA and the new state must be strengthened by the halutzit ideal—the willingness of American youth to migrate to Israel, bringing with them their technical knowledge and skill."

Judge Levinthal and his brother, Rabbi Israel Levinthal of the Brooklyn, N. Y., Jewish Center, here for a winter vacation stay, discussed the future of American Zionism and other problems of U.S. Jewry in an interview with The Jewish Floridian.

FIRE, VISION GONE

Judge Levinthal attributed the weakening of general Zionist support in the U.S. to the impression that the organization is no longer necessary—that its continued existence could not be regarded as connected with the future of Israel.

His brother, the rabbi, interposed, "The old fire and vision seem gone now that the ideal has been attained."

The judge, however, wouldn't let this pass.

"But not yet firmly established," he emphasized. "Halutzit must be the new cry."

NOT UNAMERICAN

"And," he emphatically told Leo Mindlin, news editor of The Jewish Floridian, who caught the brothers resting on the patio of their hotel on Friday morning,

"one cannot consider it un-American."

Anticipating, perhaps from his "legalistic" perspective, the question of dual-loyalty, but referring to no particular individual or group who has evinced special sensitivity to this problem, Judge Levinthal suggested that the U.S. "fought the War of 1812 with the British to establish the truth of the concept that a man may justifiably renounce his citizenship and migrate to a new land."

COMMUNITY CENTERS

The rabbi, whose synagogue and community center on Brooklyn's Eastern Parkway conducts one of the most extensive religious, educational and social programs in the land, digressed to the subject closer to his heart.

He stated that Jewish community centers, as distinguished from synagogue centers, have not been careful enough in the Jewish aspect of their programming.

The essentially community centers, he said, "unfortunately have been inclined to con-

cern themselves with all things but things Jewish."

He was optimistic about the future, however.

RECOGNIZE FAILING

"I think they have generally begun to recognize their failing."

The two brothers, sons of Rabbi Bernard Levinthal, Philadelphia, known as the "dean of American rabbis," closed on a note of optimistic assurance.

"I don't fear for the Zionist Organization," said the judge.

"Nor I," said the rabbi, "for Jewish centers."

AUGMENT PROGRAMS

"Those which aren't synagogue centers specifically, have already begun augmenting their programs with added studies beyond the Sunday School level."

"The rebirth (of interest in Jewish culture) my brother mentioned is firm. It has inspired our studies and our youth. It is also inspiring the ZOA. What has fallen away . . . will be replenished with Jewish understanding where unbounding enthusiasm stood alone be-

Perlman Acting Head

Of Justice Department

WASHINGTON (NJP)—Philip Perlman, acting U. S. Attorney General since the recent resignation of J. Howard McGrath, is believed to be the first Jew to have held this post. He will thus head the Department of Justice until a permanent successor to McGrath is named by the Senate.

Perlman, 62, has been U. S. Solicitor General since 1947. A native of Baltimore, he is active in the Associated Jewish Charities there.

fore.

"The new addition must inevitably make a progressive combination."

Mount Ebal, midway between Jerusalem and Nazareth, erupted this week.

JTS To Award Degree To Ben-Gurion In Israel

NEW YORK (NJP)—David Ben-Gurion will be awarded an honorary degree from the Jewish Theological Seminary, which will be bestowed on him by Rabbi Louis Finkelstein, chancellor of the school at a special convocation in Jerusalem on May 25th.

The extraordinary convocation will climax a Pilgrimage to Israel, which the JTS is sponsoring from May 15 to June 1.

Members of Conservative congregations throughout the U.S. have been invited to join the pilgrimage.

Every resident of Israel between the ages of 4 and 60 will be inoculated against typhoid this spring.

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Missionaries Offer Correspondence Course On Getting 'Blessed' by 'Witnessing' to Jews

LOS ANGELES (NJP)—A correspondence course conducted by the "American Soul Clinic" offers advice on how Christians may obtain "blessings" by "Witnessing to the Jewish People." A diploma is offered to adept "witnesses" who complete the course.

Prepared with the cooperation of Milton B. Lindberg and Abe Schneider, the lesson opens, "Many Christians seem to be afraid to witness to the Jewish people. If you are one of these, you have missed a blessing."

The missionary publication gives as reason for this fear the "social status" of Jews, "because many Jewish people are merchants and businessmen and many are in the professions."

Fears of would-be missionaries are further dispelled by the assertion that "the average Jew is so confused that he hardly knows what to believe; many have turned from the faith of their fathers and have accepted different doctrines and cults. Some have turned to communism."

In dealing with Jews, missionary workers, whose object is to "help share the heavy burden" of a "World Wide Witnessing Revolution,"

are advised specifically to "refrain from any expression of class distinction, such as 'You Jews.' When required to mention the race, say 'The Jewish People.' Or you may use the term 'Hebrew' which sounds much softer than 'Jew'."

The lesson continues that "it is always wisest to let him know that you love him . . . It would be best to greet him with his own Hebrew greetings, 'Sholem Alaichem.' . . . He, in turn, would acknowledge your greeting by saying, 'Alaichem Sholem.'"

Soul clinic workers are advised to be "wise as serpents and harmless as doves." They are also warned of some of the obstacles they may meet in dealing with Jews.

"The average Jew will try to discourage you quickly . . . The Jew is a proud person . . . The only reason it is harder to deal with the Jew is because he is a Jew . . . There are untold numbers of secret 'believers' who are afraid of persecution and being cast out of their home."

A sprinkling of Hebrew terms, such as "borasheth" and "achod" are also introduced.



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